CERTAINE Short PRAYERS and MEDITATIONS vpon the Lords Prayer *and the Ten Commandements.*

With other particular Prayers for seuerall purposes.

Written by the right Worshipfull
Sir IAMES PERROTT
Knight.

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TO THE

Right Honorable, WILLIAM Earle of *Pembrooke*, Lord high Steward of his Maiesties Houshold, one of the noble Order of the Garter, and of his Maiesties Honourable Priuy Councell, Chauncellor of the Vniuersitie of *Oxenford*.

Right Honourable,

IT may seeme strange vnto

some, that I being no professed Diuine; should presume to present vnto the viewe and verdict of curious Censurers, a Treatise of praiers; It being a subiect fittest for deepe grounded Divines to deale with-

withall. And as-
much, that I
should Dedicate
these my Medi-
tations vnto your
Lordship. For
the first, my ex-
cuse is, that I
offer them not
for instruction of
the iudicious, but
for the vse of
them that are as

weake in Iudge-
ment, as I am,
and to others of
meaner capaci-
tie, if any such
there bee. For
my addresse of
them to your
Honour, I haue
no other excuse,
or defence, but
that which is
best knowne vn-
to

to your Honor, to whom I am more obliged, then my weake Abilities can giue hopes to yeelde other recompence, then by Prayer vnto God, that your proceedings may prosper by pietie, and be rewarded

with eternall felicitie.

Your Lordſhips moſt bounden to be at command'ment.

IAMES PERROT.

The Preface to *the insuing Praiers and Meditations*

THE Reader may eaſily finde the Writers weakeneſſe: yet in reading perchance he may finde ſowmewhat, though it be but ſimple, that may informe his conſcience, and ſtirre vp his minde to better

meditations. By vſing that is good, our inclinations grow to greater goodnes; as by the bad, that that which is euil becoms worſe. In this ſmall and ſlender Tract of mine, of Prayers on the Lords Prayer, and on the Decalogue, or Tenne Commandements.

The firſt containing the rule of all our Prayers, deliuered by our Lord and Sauiour, who taught vs how, to whom, and for what to pray. This Doctrine being the

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fountaine, and ſo from it, by vs, there may flow ſtremes of pious Prayers, though our ceſternes are but ſhallow, yet the conduit, or rather Conductor of them, may thereby water the fields of our ſoules, and hearts with piety, felicitie, & fertilneſſe, that ſo our ſelues and our poſteritiesmay receiue encreaſe of all ſpirituall & temporal bleſſings. The true practiſe of Prayer, is as the Pathway to heauen, the guide of our life on

earth

earth, the remoouers of ſuch Remoras, and rubbs as doe hinder vs here, and doe ſtay vs from eternall happineſſe hereafter: For our true beliefe, *credendorum*, of things to bee beleeued, which we call the Creede, is *Regula & via vitæ*, the rule and way of life. So the Decalogue, or ten Cõmandements, being *regula faciendorum*, the rule of things to be done, is *vita viæ* the life of this way. both theſe making vp by feruent, frequent and

and faithfull prayers, our progreſſion vnto eternall life. This as a gate, the other as goles vnto eternall glory; betwixt theſe two, Prayers are as the Sayles, & the holy Spirit as the wings that carries vs thorow the trobleſome waues of this world, and beareth vs vp in all tentations, afflictions, and calamities. In the vſe of Prayers, as of the other parts of pietie, Humility is the ground, Faith the foundation, Petition

and

and thankesgiuing the walles, eleuated Meditations the roofe, & knowledge ioyned with conscience, the props and pillars. So is holy prayer made *scala celi*, the ladder that leades vs to ascend vnto heauen. Prayer then being the precious balme of *Gilead*, that cures the festring sores of our sinnes; I craue pardon to publish these my weake conceptions of Prayers and meditations; Which proceedeth from no other pur-

purpoſe, but to helpe the weake and ignorant, in their well diſpoſed deuotions. To ſuch I ſay, it is not enough to pray much, long and often, except it bee done with a regenerat, a deuout, and an vnderſtãding hart, although the ſaying was ancient: *Breuis oratio penetrat cælum*; ſhort Praier pierceth the heauens. Yet it is neither the length, nor ſhortnes of our prayer, that mooues God vnto mercy, vnleſſe they be ioyned with

a godly and conſcionable vſe of them, in clenſing and caſting away our corruptions, diſtractions, dulneſſe, coldneſſe, carnal cares & vaine imaginations, which preſſe vpon vs in the time of Prayer, when it is not the voyce, or the ſound of words, but the holy affection and pure deſires of the heart, with the aſſiſtance of Gods holy ſpirit, that makes our prayers vnto God profitable, and powerfull, as the olde verſe hath it.

Non

Non vox, ſed votum; non cordula muſica, ſed cor: Non clamans, ſed amans, cantat in ore Dei.

Which ſignifieth thus much,

Not voyce, but vowes; not muſick, but the heart, Not cries but loue; ſweet ſongs to God impart.

If any man queſtion, why ſo many treatiſes of prayer being publiſhed; my ſelfe or any other ſhould ſet foorth any more; therein yet I conceiue it is with the readers, and ſpecially with the vſers and learners of Prayers, as with Phiſitians

ſitians who ſeeking ſimples to cure their Patients, goe not onely to one garden, medow, or fielde to gather them, but vnto many: for in ſome places there grows of one kind, in ſome another ſort. So in the reliſh, vſe, & choiſe of prayers, which is that herbe of grace; Some deſire ſuch as are ſhort and pithy, others make vſe of them that are of good length & waight. Beſides, this conſideration, though I acknowledge there

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are diuers excellent treatiſes of Prayers, yet I haue ſeldome ſeene any, that haue cloſly and punctually handled the Petitions of the Lords Prayer, and the parts of the Ten Cõmandements, with a ſtrict mixture of Doctrinall Meditations in the forme, and to be vſed as praiers, containing therein their contents, which I haue indeauoured to doe according to my weake skill and iudgement. Firſt, for mine owne ex-

exerciſe, and then for the uſe of ſuch as ſhal neede, and deſire it as much as I doe. Which I haue done the rather, becauſe I ſee how feareful, dangerous, and common a thing it is, to finde ſuch multitudes of people, who vſing only the Lords Prayer, or reading the Tenne Cõmandements, without premeditation or knowledge what either of them contains, do yet think that they haue ſufficiently ſerued God, when they know

know little, or vſe not that aright they ſhold know, and doe better. To knowe much and doe little, doth little auaile in diuine or humane things : to doe much & to know little proues vnprofitable, if not hurtfull. Yet not to finde fault with others, but to come home vnto my ſelfe: for theſe my Meditations, ſuch as they are I leaue them with the readers and vſers of them, to the direction of Gods holy Spirit.

The

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Certaine

Certaine short Prayers and Meditations vpon the Lords Prayer.

Our Father which art in Heauen, Hallowed be thy Name:

O Lord God, most high & heauenly. Thou art our Father by cre-

ation. Wee are thy Children by Adoption. What an honour and happineſſe is it to vs miſerable Men: that thou our mighty God, vouchſafeſt to accept and call vs thy Children: Hauing Elected vs, thou haſt giuen vs a great, a glorious, and an euerlaſting Inheritance. Hauing created vs of nothing, thou haſt yet made vs Heires, yea Poſſeſſors of more then earthly euen heauenly endowments. Our earthly mould

mould, and our earthly mindes only, keepe vs from this heauenly poſſeſſion. Thy mercifull and powerfull prouidence hath prouided it; our ſinnefull and corrupt nature keepes vs from it. Thou (*O gracious Father*) haſt giuen vs the earth, and al things in this world to gouerne; that we might make vſe of it for thy ſeruice, and for our owne ſuſtenance. But the louing of this earth, and the longing after earthly things,

keepes vs from aſpi-
ring and attaining to
thy heauenly Inheri-
tance. If as ſonnes
heere on earth, wee
could ſeeke the glo-
ry of thee *our Father*
in heauen; wee ſhould
ſooner and better
obteine the bleſſings
both of Earth and
Heauen. If we then
could conſider where-
fore thou haſt choſen
vs for thy children
and ſo ſhew our ſelues
obedient children in
keeping thy heauenly
Commandements: we
ſhould not only find

com

comfort in our owne ſoules and conſciences, ſhunne thy wrath and the ſhipwrake of our ſoules, enioy thy bleſſings, and avoide thy curſes, but bee made partakers of thatpatrimony, which thou haſt prouided for thine elect children. But alas (*moſt gracious Father*) wee make our ſelues by our dayly and continuall ſinnes vnworthy to be called thy ſons, and moſt vnworthy to receiue the inheritãce of thy children. Yet

thou haſt ſent thy only begotten Sonne to ſuffer death for our ſinnes, to reſtore vs thy adopted Sonnes to the inheritance which wee by our fallings and tranſgreſſions had forfeited; yea, to a farre more excellent, and heauenly inheritance. And yet, as diſobedient children, wee haue againe and againe reuolted from thee, as Prodigall Sonnes miſ-ſpent that Patrimony thou haſt giuen vs, waſted

in

in luxury and luſt, haue beene forced to feede on huskes after wee haue followed ſinne and Satan. And that which is worſe, by our long and obdurated ſinnes, wee doe as much as in vs lyeth, crucifie the Lord of life, our elder Brother, thy beſt beloued Son, whom thou haſt ſent, and we haue ſold him by our miſ-beliefes and euill-liuing. As *Iudas* ſold him to the Iewes for a fewe Talents or pieces of ſil-

uer. Thus wee of Children become Rebels, and of Freeborne made our ſelus ſlaues. Yet (moſt mercifull Father) ſince by thy owne choiſe thou haſt called vs to bee thy Children, Haue compaſſion vpon thy weake, fraile, and wandring Children; bring vs backe from the by-pathes wherein wee haue gone aſtray. Reſtore vs to innocency and to thy fauour. Renewe in vs right ſpirits, Mollifie our ſtony hearts,

hearts, and giue vs fleſhy hearts. Set thy feare before our eyes, ſo wee ſhall by thy ſtrength honour thee *Our Father which art in Heauen.* So wee by thy helpe ſhall hallow and honour thy hallowed and euer honoured Name. Let vs not diſhonour thee by curſing, ſwearing, or blaſphemy. Thy Name is, as thou art, great and glorious; It is holy as thou art. We cannot hallow it, except thou make vs holy, who of our

ſelues are moſt vnholy. O ſanctifie vs thy Children, that wee may hallow thee our Father vpon earth, and in heauen, with Halleluiahs, praiſe, and glory, for euer & euer

Amen.

Thy

Thy Kingdome come.

THy kingdome (O Lord) is an euerlasting Kingdome, and thy Dominion endureth throughout all ages. The earth is thy foot-stoole, thou sittest in the highest Heauen, and the Scepter of thy power stretcheth ouer all the earth. All things with thee are pre

preſent, as well that is paſt, as that is to come. And yet wee poore ſinners, who ſtand ſtill in thy preſence, doe not as wee ſhould, ſeeke thy kingdome: that it ſhould come vnto vs, or that wee by Faith and Repentance ſhould come vnto thee, that wee might inioy thy kingdome. We ſeeke not thy kingdome in thy word to doe thy will: we ſeeke it not in thy workes, to glorifie thee, our Lord & Maker. Thou excelleſt in

in eminence, whereby thy kingdome in heauen and earth is gouerned. Yet the kings of the earth conſpire againſt thee and thine Anoynted. O make them yet to feele thy high and heauy hand, that they may ſeeke thee, and ſhun the ſuppreſſion of thy truth, Church and people, which is a great part of thy kingdom here on earth. Thy flock and fold of thy militant Church is heere on earth: gather them together, ſhield and ſhelter

ſhelter them by thy out-ſtretched Arme, that they may make thy kingdome known to be as it is, great and glorious. O ſuffer not the ſufferings of thy Saints ſtill to continue, leſt the enemies of thy kingdom grow more proud and preſumptuous. Thou in thy eternall wiſdome and counſell conſidereſt, that the choſen children of thy kingdome muſt be as gold purified in the fire of affliction; that ſo they may manifeſt the glo-

ry

y of thy kingdome;
y prayers, perſecuti-
on, patience and deli-
erance. Yet the ene-
mies of thy trueth,
who ſeeke their owne
glorie by thy diſho-
nour, tread downe
thy vineyard, to the
nde it may bring
orth no more fruit.
But thy Kingdome
annot bee deſtroyed,
hough the members
hereof may for the
ime bee defaced.
Thou canſt build vp
he ruines when man
annot reſtore it.
Shew thy ſelfe a De-
fender,

fender, as thou art a Builder of thine owne Kingdome, in the Church and Common weale. Shew vs the vvay vnto thy Kingdome. Teach vs the trueth: teach vs to preſerue it, and to preferre it as a pillar of thy Kingdome, before the ſafegard of our owne liues: So ſhall thy Kingdome of thy grace come, and bee conſerued by vs; that we may come vnto thy Kingdome of Glorie. Thy Son our Sauiour ſaid, His king-

Kingdome was not of his world: becauſe it was not temporarie, but eternall; it was not earthly, but heauenly: yet his power being thine, thy Kingdome is heere by Creation and Preſeruation: It is in Heauen by all fulneſſe of glorie and prayſes. O let the Kingdome and Scepter of thy word come vnto vs; rule and direct our hearts heere on earth, that wee may come to thy Kingdome in heauen:

That

That heere wee may obey and ſerue thee in this thy kingdome, and heereafter enioy thy happineſſe, and giue thee glory in in thine euerlaſting Kingdom. *Amen.*

Thy

Thy Will bee done in Earth, as it is in Heauen.

MOst gracious and glorious Soueraigne, hy will and thy wiſdome are the ſame: n wiſdome haſt thou one all things, Thy viſdom hath wrought ll; Thy Word hath cueal'd thy will and hy wiſedome. Thou n thy vvonderfull works

workes of Creation, diddeſt command all things to bee done, and it was done. Our wills (good Lord) are weake in that which is good, and ſtrong to doe euill. In Heauen all things obey thee, and vpon earth Man is moſt diſobedient to thy Maieſtie. The Earth brings foorth fruires for the ſuſtenance of man; and man is fertil in bringing forth ſinne to thy diſpleaſure and diſhonour. It is thy will, that wee ſhould ſerue thee:

thee: but our wilfull desires draw vs from thy seruice: So in earth & earthly creatures is contention and corruption: In Heauen and heauenly minded men is vnitie, concord, and contentment. Heauen giues thee glory: Earth yeelds vs fruits. The fruits of the earth not well and thankefully vsed, turne to the diseases of our bodies & soules. As thy good will hath wrought all things for our good: so (good Lord) giue

vs

vs good wills, to doe
thy will, whileſt wee
liue heere on earth
that wee may make i
as a foot-ſtep to a
ſcend vnto Heauen
Let it therefore bee
our chiefeſt deſire to
conforme our willes
to thy bleſſed will
That when our Pil-
grimage is paſſed
heere vpon Earth
and wee haue paſſed
through the vale o
miſerie, thou mayeſt
prouide for vs a re
ſting place in Hea
uen, that wee may
bee ſeated with thy
Saints

Saints, to doe thee seruice, and to sing vnto thee perpetuall praises.

Giue

Giue vs this Day our daily Bread.

THIS Day (O Lord) as all other daies of our fraile and fading life, being ſhort, and a ſpace wherein we ſtill commit ſinne. We ſtand in need of ſuſtenance Our daily bread; and food being the meane to maintain our liues we cannot haue it except thou afford it

and

and when wee haue it, wee doe not afford thee deſerued praiſes. Thou haſt afforded vs plentie, and yet of our thankfulneſſe there is great penury. Wee ryot in exceſſe, and ſuffer thy ſeruants to ſuſtaine wants. We haue not onely bread, food, and rayment, but all things neceſſarie from thy liberall hands, and yet wee neither returne thee laud, nor to our needie neighbors ſupply out of the ſtore thou haſt ſent vs. O Lord

as thou haſt comfor-
ted vs with thy crea-
tures: ſo teach vs to
make a right vſe of
them, that wee abuſe
not thy bountie in
miſpending them, no
reſtraine our Chari-
tie, in releeuing thoſe
who are in greater
neceſſitie, accordin-
to the meanes whic
in mercie thou ha
giuen vs. Wee hau
need of food for ou
Soules, and othe
things neceſſarie, a
well for our liues a
for our bodies. O giu
vs (good God) thi
day

day, and at all other
times, what is conue-
nient both for our
soules and bodies:
and therewith graunt
vs contentment and
moderation, that wee
may be satisfied with
what is sufficient, and
not seeke things su-
perfluous to abuse or
misspend that we haue:
So wee hauing suffi-
cient, may not onely
bee satisfied, but may
do good therewith to
our owne soules, and
spare that which may
bee spared vnto the
poore, forwhom thou

haſt not prouided. And ſo not onely this day, but all the dayes of our liues, wee may be good Stewards of thy bleſſings, and true Accomptants of thy earthly and Heauenly Treaſures.

Forgiue vs our Treſpaſſes, as wee forgiue them that treſpaſſe againſt vs.

HOW often and continually wee offend thy Heauenly Maieſtie, thou (good God) onely, that ſeeſt all things, dooſt beſt diſcerne. Wee ſinne hourely, and therfore haue ſtill need of thy par-

pardon. Wee often deſire it, and do more often offend: Wee deſire it with condition, yet we ſeldome performe the condition. How fearefull is our ſtate when wee commit ſinnes, craue pardon, promiſe to remitt others treſpaſſes, and yet neither avoide the euill, amend our liues, or paſſe by with pardon the ſmalleſt harmes wee haue from our Brethren, but ſeeke releaſe from thee, and reuenge againſt them:

them : *O good God*, teach vs to looke backe vnto our former backeſlidings, euen in this behalfe. And if there bee any whoſe faultes wee haue not remitted, done onely againſt our ſelues. Mooue our hearts to relent, and to bee reconciled as farre foorth as may ſtand with thy glory and the good of thy Church. If the cauſe bee ſuch as may not bee concealed, or kept from queſtion : Yet let not our particular

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reuenge be the ground to ſeeke any mans ruine. But ſo teach and temper our hearts to diſtinguiſh betwixt priuate ſpleene & publique Iuſtice, thy glory, & our owne vaine glory, wrath or diſpleaſure, as this our daylie prayer, or forgiuing others, be not made vnfruitfull vnto them, or hurtfull vnto our owne ſoules, but by pardoninge their leſſer offences thou mayſt be moued to pardon our greater ſinnes, and that for thy

thy ſake, and the ſafety of our ſoules through Ieſus Chriſt our LORD,

Amen.

And leade vs not into Temptation. But deliuer vs from euill:

LEade vs not, or rather (Gracious God) ſuffer vs not to be ledd into temptation: we leade our ſelues, our Concupiſcence and naturall corruptions leade vs, The fleſh, the World and the Deuill lead vs & driue vs vnto temptations

tations: What helpe, or what hold haue we in our ſelues, good God? When that which is without, aſſayles, that which is within vs is more ready to be ouercome then to withſtand: Nay, our inward, naturall, inbred corruptions, giues and receiues, and therefore cánot withſtand theſe aſſaults. Our fleſh is pampered and puffed vp with Pride. Our luſts riſing from our naturall inſtigations of the fleſh, and prouo-

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prouocations of o-thers, procured by internall inflamations, and externall incenſements, lead vs and ouerwhelme vs with temptations. When we (good Lord) as we are directed, deſire thee not to leade vs, or ſuffer vs to bee lead into temptation: we therein craue thy deliuerances from the frailty of our fleſh, which cannot reſiſt, but rayſeth temptations: Our Captiuity comes from our ſelu, our Deliuerance from thee:

thee: Wee are daily, hourely, and continually assaulted with temptations of lusts, when wee doe but see or feele that wherein we delight: Of pride, when exalted, or desiring to bee exalted, wee climbe higher then our strength, or capacitie can reach vnto; or if comming vnto it, and comming by vngodly meanes vnto it: we fall (good Lord) from thy grace further and further, as at the first wee fell from it, when wee sought

ſought not from the ſacred Counſels of thy holy Commandements, which way wee ſhould walke.

Our Temptations, (O bleſſed reſiſter and reſtrainer of the Tempter) are, either ſodaine, wherein our fleſh and frailty, eaſily ſuffers vs to be ſurprized: or elſe continued; and importunate, wherein wee cannot without thy heauenly aſſiſtance, maintaine the Combate, or continue the Conflict. In all theſe we

wee are weake, and thou (O Lord) art ſtrong; ſtrengthen our weakeneſſe, ſuſtaine vs againſt Sathan: Suffer vs not to bee ſurprized: Repulſe him by re-uniting thy heauenly Spirit vnto our fraile fleſh; ſtregthening vs when we cannot ſtand, and reſtoring vs when we are fallen. O Lord, Thou onely art able to deliuer vs from dangers both of body and ſoule. Our temptations comes from both: Our naturall cor-

corruptions in the body, our infused contagions in the soule, had neede of thy ayde to defend and deliuer vs from temptations. Our deliuerance comes from thee, that our prayses and thanksgiuing may returne vnto thee. O deliuer, saue, and defend vs from the suggestions of Sathan. *Amen.*

For

For thine is the Kingdome, Power, Glorie, and Dominion.

THe Kingdoms and Territories of the Earth (moſt mighty Lord) are thine in Creation, power, praiſe, and Dominion. It is thine (O LORD) for thou haſt firſt framed it:

It

It is thine, for thou doſt conſerue, and preſetue it: It is thine, for thou doſt rule aud gouerne the Vniuerſe: Thy Sonne hath ſaid, His Kingdome vvas not of this Worlde, becauſe he would not rule viſibly, and temporally, but ſpiritually and eternally. Yet thou haſt giuen him power in heauen and in earth to redeeme ſinners, and to ſaue ſinnefull men: What Kingdome can bee greater, more glorious and firme? What power

power can bee more ample, or ſo beneficiall? What glory can ſhine more in and vnder the firmament of Heauen? O therefore, by that thy power bring vs vnto this thy Kingdome: where wee may haue reſt without trouble, comfort without contention: ioy without end: and thou mayeſt receiue kingdome without reſiſtance, Power without diminution: Glorie without deniall: and Dominion without diſ-

diſobedience : To this thy Kingdome, by thine owne power bring vs to giue thee glory, and to be true ſubiects of thy dominion: for thine owne, for thy Sonne, and for thy ſeruants ſake, *Amen*.

One Prayer framed vpon all the parts of the Lords Prayer.

MOst mightie God, most mercifull Father, Thou art not onely in Heauen by thy presence, but in Heauen and Earth by thy power: Thou in thy mercy hast vouchsafed to choose and

and accompt vs for thy children. Wee by our tranſgreſſions haue failed to doe the duties of Children. Thou art in heauen and beholdeſt vs; We are on earth and are ſo earthly minded, that we cannot behold and confeſſe, as wee ſhould thy Maieſty, thy mercie, and thy Iuſtice: Thy Name is hallowed and holy, yet we take thy name in vaine; diſhonour it, and thereby deſtroy our own ſoules; Thy King-

Kingdome is already come both in heauen, and in the hearts of the Regenerate. O graunt vs regenerate hearts, that wee may come vnto thee, and vnto thy kingdome. Thy Will (O good and gracious God) is that they whom thou haſt ordayned to bee Saints in Heauen, ſhould bee holy, and ſo ſerue thee, to doe thy will here on earth that they may attaine to thy heauenly inheritance. But alas, how doe wee tranſgreſſe thy

the will, breake thy lawes, and follow our owne willes. O yet here make vs Miniſters and fulfillers of thy holy will, that hereafter we may bee partakers of thy heauenly poſſeſſions.

Thou giueſt vs (good Lord) dayly bread, foode, and ſuſtenance; wee (as we haue neede) dayly deſire the continuance thereof. Wee come with hands to receiue, but not with hearts to render prayſes for theſe thy bleſ-

ſings.

ſings. O let our daies to come be as full of thankefullneſſe, as thoſe paſt haue bene of vnthankefullneſſe. Teach vs day by day to deſire not onely corporall, but ſpiritu all foode, holyly to vſe and not fleſhly to abuſe either of both. That we may not deſire our meat to pamper our bodies, and to prouoke them to luſt: but to liue ſoberly, to take ſufficient, and to auoide exceſſe. That wee ſeeke not ſpirituall foode

onely to seeme to be,
but indeed to be true-
ly religious.

Our trespasses (most
mercifull Father) are
great, infinite, and
grieuous. Wee come
to thee, and wee cry
to thee for forgiue-
nesse: Thou, O Lord,
art ready to remit
them vpon our repen-
tance: Wee goe on
with our sinnes, but
not with sorrow for
hauing committed
them, with promise
of pardon vnto other
who haue offended
vs; and yet wee for-

giu

giue not them as wee
deſire to bee forgiuen.
This is the cauſe that
wee neither receiue
pardon, nor amende
our ſinnefull liues:
And this is the cauſe
of our preſent hard-
neſſe of our hearts,
and will bee of our
future greater puniſh-
ments, except thou in
thy mercy forget and
forgiue our former
treſpaſſes, make vs a-
ble hereafter to amend
them, and make vs
charitable to forgiue
the treſpaſſes of our
brethren offending vs,

as we doe thee: It is not thou (gracious God) that leadeſt vs into temptations, but wee are ledd into them by our owne luſtes and infirmities, wee fall into them by our owne frailetiés, wee are inuited by the inticements of others, and by the ſubtiltie of Satan. If thou (good God) doſt ſuffer and not ſuſtaine vs, wee not onely receiue, but runne headlong into temptations, and euen ſincke vnder the bur-

then

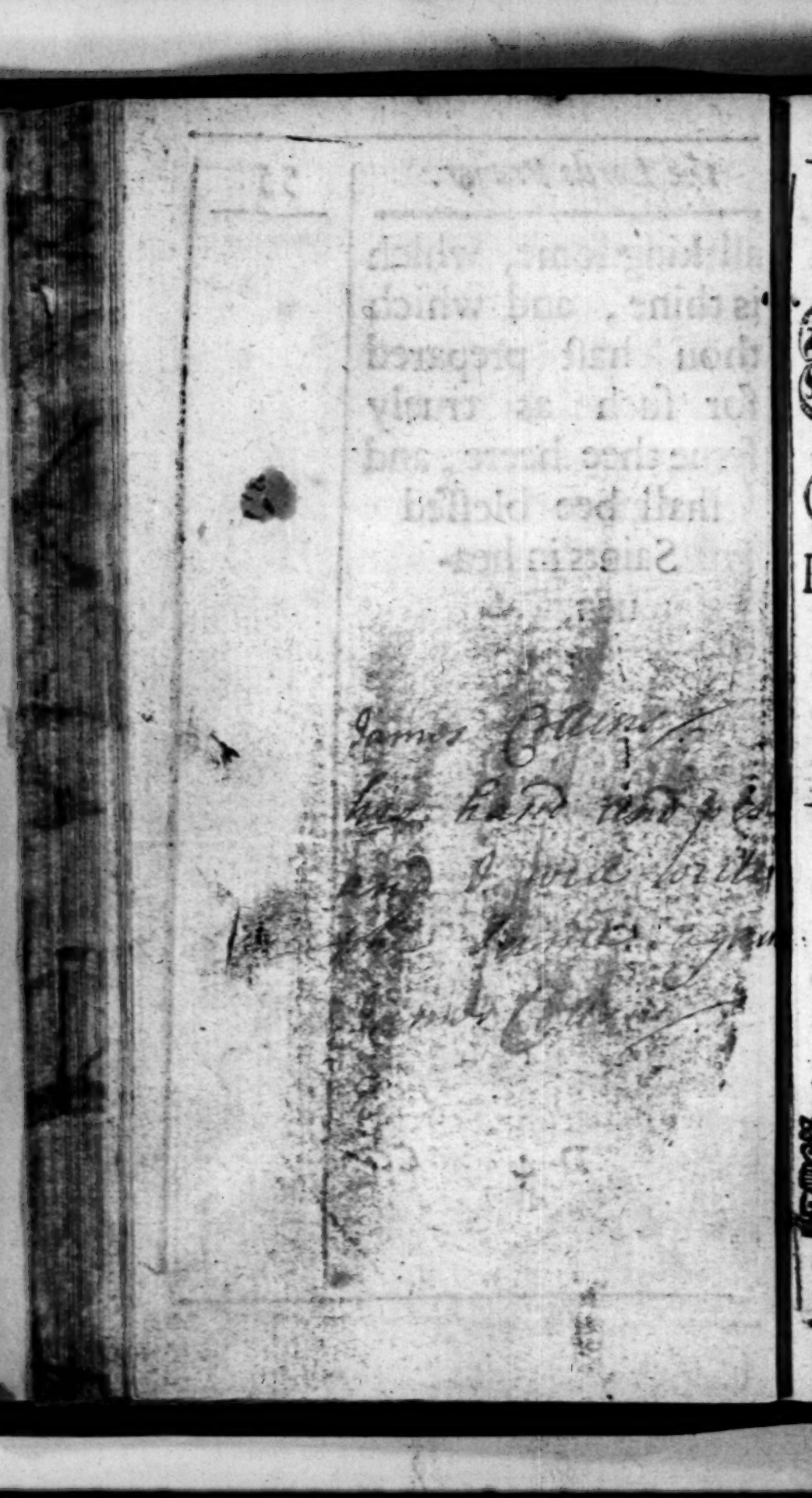
then ; Before wee know where we ſtand, we fall: and can neither withſtand, nor riſe vp againe, except thou helpe vs: O bee thou our ſupporter & ſtrength : Arme our ſoules, our hearts, and our conſciences, ſo ſhall wee bee ſafe vnder thy ſaluation, and bee couered vnder the wings of thy moſt mercifull protection : The euills that come to vs are from the euills that are within vs, and are intertained by vs: The

euill affections of our hearts threaten to pull vpon vs corporall, temporall, ſpirituall, and eternall puniſhments. O keepe vs from the euill of our offences and ſinnes, that wee may ſhunne the euill of puniſhment for the ſame, that ſo wee may not feele the weight of thy power and indignation, but may here ſo be ſubiect & obedient to thy Dominion, that wee may hereafter enter into the ioyes of that celeſti-

all

all kingdome, which is thine, and which thou haſt prepared for ſuch as truely ſerue thee heere, and ſhall bee bleſſed Saints in heauen, *Amen.*

Cubitum ſine manu
an arm without a hand



Certaine short Prayers and Meditations vpon the ten Commandements.

I am the Lord thy God that brought thee out of Bondage.

SInce thou, O Lord GOD, great and glo-

rious, haſt brought vs from bondage, not onely corporall, but from ſpirituall and eternall captiuitie, by ſending thy Sonne, our Sauiour, to ſuffer for our ſinnes. Suffer vs not (O gracious God) to fall againe into worſe then the Ægyptian bondage of Idolatry, Infidelitie, Superſtition, and Ignorance. Teach vs only truely and faithfully to adore thee our euerliuing God, and our God that giueſt life. Let vs not (O Lord

Lord) doubt, or diſtruſt of thy power or prouidence, but that our faith may bee firme, our hope aſſured, and our confidence in thee alwaies conſtant, to expect the good pleaſure in performance of thy gracious promiſes: but that I may loue and honour thee aboue, and more then all creatures which are corruptible, the workemanſhip of thy hands, and which as they haue their being from thee, ſo they cannot

cannot bee at all, or ſubſiſt without thy ſuſtentation. As thou art (O Lord) graunt that wee may honour thee as thou art our God, that wee may praiſe thee World without end,

Amen.

Thou

Thou ſhalt haue no other Gods but me.

THe Heathen, O LORD GOD euerlaſting, giue thy glory vnto ſtickes, ſtones, and other imaginary, idle, vaine, and euill things. The Infidels and vnbeleeuers doe either openly, or ſecretly deny thy Deitie, and diuine incompre-

prehenſible Majeſtie. The ignorant and evill inſtructed people, though they by cuſtome profeſſe ſomewhat of thy ſeruice and power, yet they know not what it is, but either through euill inſtruction, or for want of inſtruction, know not, or care not how to keepe thy Commandements, O Lord, teach them that beleeue amiſſe, the wayes of truth, and to amend their errors, thoſe that beleeue not, touch their hearts, make

make them to tremble at thy terrors, and diuine Iuſtice, which yet they feele not, and ſo to entertaine Faith, that their ſoules may be ſaued. Teach vs that profeſſe thy truth to practiſe it, That we may haue none other Gods but thee, the True and onely Euerliuing GOD: There is none other but onely thou that art good, and goodneſſe it ſelfe. How then ſhall wee ſtand in iudgement before thee, who preferre and accompt any

any created thing before, or in comparison of thee. O let our knees and hearts bow downe before thee alone, with faith, with feare, and with acknowledgement: Then we shall haue none other Gods but thee; neither follow our owne fantasies, nor the corrupt doctrine of such as misleade others.

Thou

Thou ſhalt not make vnto thy ſelfe the Image or likeneſſe of any thing in Heauen abo e, or in the Earth beneath, or in the Waters vnder the Earth: For, &c.

AS thy power, O LORD is greateſt, and thy preheminence aboue all thy Creatures

tures in the heauens, and in the earth: So is thine Honour so precious, that thou wouldest not haue it giuen to any thing in heauen or in in earth. Yet (good Lord) our natures are so fraile, and our soules so sinfull, that wee fancie and frame vnto our selues imaginary worshippe of creatures in Heauen, in earth, and in the waters, by their similitude and likenesse; giuing, or attributing thy glory to those glowormes be-

being falſe and fading fantaſies of our owne imaginations: Since then moſt mighty Maker and Monarch of heauen and earth, thou ſeeſt our frailtie to fall, and the diſhonor of thy Maieſtie, by falſe worſhip; by framing the likeneſſe of any creature to worſhip: O ſuffer vs not to make, to ſet vp, or to adore falſe Gods, to fall before them, to place any power, or hope in them, to truſt to our owne policie or power:

wer: to depend vpon earthly helpes, ioyes, or delights, but to rely onely vpon thy strength, good will and pleasure: That nothing in heaven aboue, in the earth beneath, or in the waters vnder the earth, may carry vs from thy true worship and seruice, which is our safety, and concernes thy glory, to whom be giuen praise without ceasing, and Honour without Superstition, now and for euer, *Amen*.

Thou

Thou ſhalt not take the name of the Lord thy God in vaine.

O Lord GOD moſt mighty and merciful, ſince thy maieſtie is ſo high, great, and glorious, how carefull ſhould wee be to conſerue a reuerend and awefull eſtimation of thy holy name,

as

as to honour it in thought, word, and deed: But, O moſt gracious God, how careleſſe are wee to keep thy holy Commandement: How ready by irreligion to blaſpheme thy holy Name with oathes, curſes, execrations, to abuſe thy holy Attributes, in forſwearing, and falſe accuſing, to name thee (O our good GOD) in our mouthes, when wee haue thee not in our hearts, to diſſemble and make Hypocriticall

call profeſſion of thy holy and true Religion, without any care or conſcience to put it in practiſe. O moſt mightie and mercifull God, we beſeech thee to pardon and paſſe by our profaneneſſe, in taking thy name in vaine, our impiety in blaſpheming thy holy name, our raſhneſſe in naming thee without inward reuerence, or remembrance of thy power, honour, and Maieſtie; our proneſſe to mention thy Word, Workes, and

and Worſhip, without due premeditation and conſideration. O teach vs when wee talke, thinke or inuocate thy holy name, to doe it with conſcience, faith, and feare, when we thinke on it, to cogitate and call to memory that wee are in thy preſence, to beleeue that wee are vnder thy power, and ſubiect to thy puniſhment.

Re-

Remember that thou keepe holy the Sabbath Day: sixe dayes, &c.

SInce thou (most glorious God) by thine omnipotent power hast created this World; and by thy providence, for a perpetuall memoriall of this thy most wonderfull Worke, hast ordained

a Sabbath, or ſeaueth day of reſt, to bee celebrated and ſet apart for thy Seruice. In which wee ſhould be free from ſeruile workes, and worldly cares: O LORD, therefore ſanctifie vs, and ſo prepare our heartes for this thy ſeruice, that we may make a conſcience of performing this thy Precept: For this purpoſe, Let vs bee carefull to keepe thy Sabbaothes in publique in the Congregation, and Aſ-

ſem-

ſembly of thy Seruants, by Prayer, prayſes, and hearing of thy Word: In priuate, by Preparation, Meditation, Conference, Conſideration of thy Clemencie; and Workes of Creation and Preſeruation, as in deeds of Charitie, Mercie, and Compaſſion to the needy. For this ende (good and gracious GOD) fitte and furniſh our hearts, our wits and our vnderſtandings, with Zeale, Knowledge,

and Conſcience to ſhake off on this thy holy Sabbaths, ſloth, and ſlownes to come vnto thine Aſſemblies, and to exerciſe theſe religious Duties, to caſt away worldly cares, bodily labours, except ſuch as are for neceſſitie, for preſent preſeruation of things ready to periſh, which cannot bee otherwiſe preuented, or longer deferred, and of that which may with moſt Moderation ſet forward

ward the religious Exercises and holy Duties of that Day. These Graces graunt vs, *Amen.*

Honour thy Father and thy Mother, that thy, &c.

O Lord God, as thou art the Propagator, and Protector of our ſoules, to whom only we ſhould giue diuine Honour: ſo wouldſt thou that we ſhould giue to our naturall Parents, reuerence, obedience, ſuſte-

ſtenance, and faithfulneſſe, which in Iuſtice is due for the cauſe of our birth, being, education and maintenance by them: And that we may doe this which thou (good God) requireſt; Wee beſeech thee, remoue from vs Pride, ſelfe-conceite, and ſelfe-loue, neglect of our dutie to our Parents, and Superiours: impatience, when they ſhall exerciſe authoritie, inflict puniſhment, or demaund thoſe things to bee

done, which we doe diſlike, or not deſire; Hardneſſe of heart, when they ſtand in neede of our helpe. O Lord, graunt that wee ouerweane not our ſelues, thinking our ſelues wiſer then our Parents, Teachers, Magiſtrates or Superiours, but that wee may performe all their lawfull Commandements, without grudging or delaying, leſt by diſobedience we diſhonour them, procure thy curſe, thy diſpleaſure,

ſure and our own danger. Let vs not bee like to curſed *Cam*, the diſcouerer of his Fathers nakedneſſe: But that wee may ſo keepe this thy Commandement, that in honouring them wee may receiue honour from thee; and that happines which thou haſt promiſed, that our dayes may bee long and bleſſed not onely in this Land which thou haſt giuen vs to liue heere vpon earth, but euen in the Land of the

Liuing, where thou doſt raigne for euer: and where we may remaine in thy glorious preſence euermore to giue thee Praiſe, *Amen.*

Thou

Thou ſhalt doe no Murder.

MOſt merciful GOD, that giueſt life, & deſireſt not the death of ſinners, nor that wee by ſinne, or violence, ſhould ſlay our owne ſoules, or our Brethren, that beare thine Image. Wee beſeech thee to teach vs wherein wee commit

mit murther, by our hands, tongues, or hearts, that ſo wee may ſhunne the ſinne and puniſhment that followeth the ſame. O Lord wee ſlay our owne ſoules by our manifold and great ſinnes; wee murther other mens ſoules by cauſing them to commit ſinnes; by which wee take from our ſelues, and them, the life of grace: O Lord we ſlay our ſoules by extinguiſhing the inſpirations of thy holy ſpirit, not ſuffering it to

to purge our ſinnes by Prayer and Repentance, not receiuing or retaining, but reiecting thoſe good motions and holy deſires, which thy grace giues vnto vs. Wee commit Murther, if not of the liues of men) yet of their good Names. In our hearts by Anger, Wrath, and Enuy: with our tongues, by ſlander, reproach, ſowing of ſedition, curſing, and euill ſpeaking, with our hands done vpon the perſons

ſons of our ſelues by Violence, Drunkenneſſe, Adultery and other Diſtempers: whereby either the ſoules or liues of our ſelues, or of others, are deſtroyed, by not ſuccouring them, as wee are able, with counſell, correction, or charitable reliefe, when they ſtand in need of vs: by theſe & many other waies, moſt mercifull GOD, we murther either our own ſoules or bodies, or the ſoules and bodies of our Neighbours:

bours: O Lord God, therefore who haſt giuen vs ſoules and bodies, giue vs grace and aſſiſtance not to deſtroy them in our ſelues or others, but purifie our hearts and affections, inlighten our vnderſtandings, kindle zeale to thy glory and truth, which may ſaue our owne ſoules, and ſettle vs to ſeeke the ſaluation of others: and not to be a meanes of our own, or of other mens ſubuerſions: Plant in our hearts Charitie

Meeke-

Meekeneſſe, and Mercifulneſſe towards all men, ſobriety in our deſires, carriage, and conuerſations: a deſire to ſeeke the good, and not the hurt of our Neighbours: Remoue from vs Pride, Preſumption, Cruelty and hardnes of heart, whereby we ſlay our owne ſoules, and deſtroy the liues, eſtate or eſtimation of our brethren: So wee being thus fenced by the grace and good gifts of thy holy Spirit, with faith and feare

to

to offend thy Majeſty, may thereby learne to keepe this thy holy Commandement, to the ſauing, and not the deſtroying of the ſoules and liues of our ſelues and others: Graunt this good Lord, for thy mercies ſake, *Amen.*

Thou

Thou ſhalt not commit Adulterie.

O Lord GOD, thou by thy holy Word haſt taught vs, that there is ſpirituall and corporall Adultery. Thou haſt commanded not to commit them: Yet our corrupt natures drawe vs to both: We forſake thee, our God, the true

true Spouſe of our ſoules, by adhering in confidence, worſhip or diſordinate affection vnto the corruptible creatures, and ſo adulterating thy ſeruice and Worſhip, become forgetfull of thee, following more our own luſts, pleaſures, or profits, then thy precepts: O God, full of power who haſt created vs thy poore creatures, who ſeeſt and ſearcheſt the ſecret corners of our hearts, vnſearchable and ſecret vnto our ſelues;

ſelues. Cleanſe theſe ſecret, yet ſtrong and preuailing luſts which drawe vs to commit the Spirituall and Carnall Adultery: reſtraine our vnchaſte lookes, and inticing aſpects one of another. Cauſe vs to refraine wanton ſpeeches, to abſtaine from Drunkennes, and exceſſe of Diet, (which are the Inſtrumentes and prouocation to Idolatry, To forbeare pampering of our bodies. Gorgiouſnes & Curioſity of apparell which

which drawes vs to ouer-much delight of our ſelues, and to a deſire to defile our bodies, with Adultery, Fornication, & other filthy beſtiall Contaminating of our owne bodies, corrupting of others and breaking the boundes of this thy holy Commandement. That wee ſhould not commit Adultery ſpirituall againſt thee, or corporall againſt one another, and both againſt thy Lawes. Keepe vs therefore, O Soue-

raigne

raigne Lord, within the compaſſe of this thy holy Commandement, by thine own power and prouidence. By, and for which onely we ſhall be able to giue thee laude and glory now, and for euer. *Amen.*

Thou

Thou ſhalt not ſteale.

THou, O gracious GOD, who haſt giuen vs ſufficiencie, requireſt of vs contentedneſſe with that we haue: And though we thinke wee haue leſſe then wee neede, and haue much leſſe then wee deſire: yet thou, O our good God, the giuer of all wee

wee haue, doeſt onely know what is beſt for vs: Our ſeuerall eſtates haue neede of meanes for maintenance, according to our callings, but wee doe not rightly meaſure the lawfull and right means by which wee ſhould come to this competency, wee go by vngodly means to ſeeke it, wee onely weigh what wee would haue, but doe not conſider ſo well where and how it may be godly, and lawfully gotten, which makes

makes vs to take from our Neighbours, and others what belongeth vnto them. O Lord therefore take from vs Couetousnes, the roote of deceit and false dealing, stealthes of things we want, or would haue. Extortion to get any thing by colour of Iustice, and bribing to pervert Iustice. Violence to take any thing by force, power, or strong hand from others; Negligence and slothfulnes in our seuerall estates

and callings, which breede beggery, neceſſitie, and robbery. Send vs lawfull, chriſtian, and honeſt care to prouide things neceſſarie, without deceipt, coſening, or double dealing: diſcretion, and frugality in the diſpoſing of our Eſtates, whereby wee may prouide things needefull without being burthēſome to others, or forced to ſteale or purloine frō them. Graunt, good Lord, therefore that our endeauor may be

to

to get what is ſufficient for our ſelues, without doing wrong vnto others: Diligence in our callings, without ouermuch care, cruelty, couetouſneſſe, or circumuention. Iuſt dealing with all men: Frugalitie without miſerie, Contentedneſſe with our eſtates, And if we haue plenty, to vſe it prouidently, and charitably, auoyding miſery or miſpending, not ſeeking any thing by vniuſt or vnlawfull meanes, nor kee-

ping it by frande or falſehood. O Lord GOD, graunt that wee robbe not thee of thine honour, by ſtealing from our ſelues in ſloth and ſecurity, that time which wee ſhould ſpend in thy ſeruice but that we may keep this thy holy Commandement with care and conſcience, to thy honour, and our owne ſaluation, thorow Ieſus Chriſt our Lord, *Amen.*

Thou ſhalt not beare falſe witneſſe againſt thy Neighbour.

THou, O Lord, that art the God of truth, and teacheſt vs to maintaine truth, forbiddeſt vs to beare falſe witneſſe to the loſſe, diſcredit, hinderance, or ſhame of our Neighbours: that

wee neither ſlaunder them with our tongs, accuſe them, by oath or word, wrongfully; thinke or iudge euill of thé without cauſe, Deceiue them by flatery or Hipocryſie, backebite any, nor boulſter any bad cauſes by countenance, cunning, or giue ſodaine and raſh beliefe vnto rayſers of ſedition, or euill reports: that wee teach not falſe doctrine in matters of faith; nor violate faith, or promiſe with any man to their

their deluſion and deceipt: but that wee may avoyde the perill and puniſhment of breaking this Commandement. Teach vs moſt iuſt and wiſe GOD, to make Conſcience of our words, aſwell as our workes, to avoide ſlaunder, falſe accuſation, to ſpeake the truth, to bee ſincere, and ſingle-hearted, when we come, or are called to giue teſtimonie of the truth, without reſpect of perſons, profit, friendſhip, en-

uy, reuenge, or reward, that wee may knowe and consider, we are alwayes in thy presence, and vnder thy power to bee punished, if wee transgresse these thy holy precept. That wee may say and sweare the truth in all things, since all that we say, sweare, or doe, is in thy sight, and subiect to thy seuere and vncorrupted Iudgement.

Graunt and giue vs grace by thy power to doe this for

thy

thy glory and our owne good, thou gracious God to whom be praise, for euer and euer, *Amen.*

Thou ſhalt not couet thy Neighbours houſe: his Wife, his ſeruant, &c.

SInce thou, our Soueraign Lord and God, haſt giuen vs all that wee haue, knoweſt what is needfull for vs to haue and keepeſt for vs that thou haſt giuen. Thou cõmandeſt we ſhould ſubdue our luſtfull thoughts, and deſires, of

ofcoueting thatwhich is not ours : and bee content with that thou art pleaſed to make ours. O make vs (moſt mercifull God) moderate in deſiring, ſober in vſing, and abſtinent from concupiſcence , and coveting thoſe things that belong not vnto vs : Suffer not our wanton eyes to wander , our corrupt hearts to couet,or our looſe thoughts to bee led with inticements of worldly , vaine, and tranſitory things

which

which may make vs to covet any thing that thou haſt given, and doth belong to others, and not vnto our ſelues, whether it be the perſons eſtates, lives, liberties, ſeruices, or duties of our Neighbours; be they our Superiors, equals, or inferiors. O Lord God, holy and iuſt, to this ende cleanſe our Conſciences, reſtraine our appetites and evil affections; chaſtiſe our inordinate deſires, ſubdue our luſtfull inflammations: Conquer

quer our vnbridled corruptions. Send thy holy and heauenly ſpirit into our hearts, to take the poſſeſſion and protection of our poore ſinnefull ſoules, that wee be not ſeduced, but may be kept as cleaue veſſels, ſanctified for thy ſeruice to keepe this, and all thy Cõmandements, for thy mercies ſake, for thy merits, & thorough the Mediation of thy Son our Lord and Sauiour.

O LORD, if our Houſes be but poore, let

let vs not covet to make them better, by seeking that which belongs not vnto vs, or by getting that which we cannot lawfully haue: If our store be small, suffer vs not to seeke that which wee should not seeke; either our Neighbours Wiues by Adultery, inticements, or carnall prouocations, or any of his goods, by oppression, deceit or any kinde of corruption, his seruants, by fraude, flattery, or false dealing:

But

But doe thou, gracious God, ſettle our ſoules to contentment with what wee haue, or may obtaine by induſtry, voyde of iniury; by lawefull meanes without vnlawfull practiſes, with conſcience, moderation, and ſobrietie; that ſhunning to ſeeke and covet that which is not ours: we may heere faithfully ſerue thee, ſet foorth thy glory, and heereafter receiue eternall happineſſe with thee in Heauen. *Amen.*

My

My Mementoes which I ſhould make to my ſelfe.

1 *THe conſideration and acknowledgement of my ſinnes, generall, and particular; by prayer, and by repentance.*

2 *The Examination of my life, how it hath beene led, either in goodneſſe, or in looſe-*

looſeneſſe of liuing.

3. Whether I haue amended or continued in any known groſſe ſinnes.

4 What they are, how they haue their beginning & growth

5 What reſiſtance I haue made, and what ſucceſſe that hath had.

6 Whether I haue repelled thoſe ſinnes, and whether they haue againe returned.

7 What hopes or means I haue to baniſh thoſe, or the like ſinnes?

ſinnes?

8 Whether my prayers be fainter or ſtrōger; more frequent or ſeldomer then they haue beene?

9 Whether my diſtractions, doubts, and dulneſſe, in the time of prayer remaines, or be remooued.

10 Whether thoſe Paſſions which were more preualent in me are yet pacified

11 Whether I cannot yet heartily forgiue, and pray for thoſe that haue iniured

iured mee.

12 *Whether my want of Loue and Charitie to my Neighbours be yet amended?*

13 *Whether I haue ioyned Faith with Examination, and that with Repentance.*

There is no day wherein I liue, but I ſhould call my ſelfe to accompt, and beſtow ſome time in examination of my ſelf, to ſee and ſearch, which of theſe, or the like ſinnes I haue com-

committed, which of them I haue corrected : what yet remaines to bee done, that I may no more doe them : And if I can fall to theſe remembrances by exact repetition, I ſhall ſooner come to repentance : If I cannot altogeter remember them, yet I muſt firſt reade them in theſe, or the like lines, then anſwere to euery Article, as if I were examined before the ſtrickeſt Iudge for any capitall of-

fence

fence, or elſe I may be aſſured I ſhall come at laſt before a ſeuere and all-ſeeing Iudge, who knowes and will iudge all: when I haue done this, I muſt goe to prayer for the remooning of theſe euills; the continuance in doing better: Or if I finde I cannot doe it, I muſt ſtill pray that I may bee able to doe it.

Theſe Meditations and the Prayers following them, being the beſt Medicines to cure all the maladies

of

of my minde and ſoule: for which end, and to attaine to that holy and happy ende, It is neceſſarie that I ſhould frame vnto my ſelfe, if not vnto others, ſome ſhort ſupplications, as these following or the like.

A Prayer for performance of the former Points.

O Lord GOD, my ſinnes are great & grieuous, many and infinit in number: they are ſo many that I cannot reckon or remember them. Thoſe that I doe remember, which are the fewest in comparison of the reſt; I haue

haue not confeſſed or acknowledged as I ſhould doe.

I haue not examined my ſinnefull life that I haue ledde, nor ſought amendment of the ſame, I haue not looked into the beginning or grouth of my ſinnes, nor how I haue reſiſted the ſame, or if at any time I haue done it, yet I haue fallen more backewards then I went forwards. My hope of reſiſtance is nothing but in thy power and mercy. O there-

therefore moſt mer-
cifull God, Graunt
me power not onely
to proceede in exami-
nation, but in amend-
ment. For my pray-
ers good God which
ſhould be the pathway
to thy praiſe, and the
ſteppes to my ſaluati-
on; they are feeble
and ſlow. O make
them ſtronger and
more frequent. Take
from me in my pray-
ers diſtractions, doubt-
ing, and dullneſſe.
Remooue my moſt
violent paſſions, the
perturbers of minde

and ſoule. Grant mee grace to forgiue them that wrong mee, and that I may pray for them that perſecute mee, as thy ſonne my Sauiour did and hath taught mee to doe. And as thy ſeruant *Stephen* hath ſhewed me an example: Take from me hatred, and increaſe in mee loue and charity: Graunt mee grace to ioyne faith with examination, and examination with repentance: And that I may be the better able to do this and

al

all other good duties, Giue me power to pray vnto thee and to prayse thee: So be it Good Lord *Amen.*

The Differences in Deuotion and exercises of Religion betwixt the Protestants *and the* Romane *Catholicks,*

Especially in regard of *Excesse* and *Defect.*

FOr the excesse: The Romanists tye themselues too much vnto Canonicall howers as they call

call them, in the publike or priuate ſeruice of God. As to ſay or ſing Maſſe at ſuch houres: as in the forenoone, at the howres of nine and eleauen to haue Angular Maſſes whereof many in one Church, and in diuers Corners of the ſame Church at the ſame time: To tye them in their priuate Deuotions, to reade or rather to runne ouer the Ieſus Pſalter, and other manuall bookes heretofore altogether in the Latine tongue,

which moſt of them vnderſtood not at all: So might they ſpeake as Birdes are taught to ſpeake, by the pronunciation, ſcarce of ſyllables aright; ſometime ſaying one word or at the leaſt ſounding one for another without any ſence or ſignification, to themſelues, what they ſpeake: But of latter times heere in England (though not ſo in other Countries, where the Roman Catholique Religion (as themſelues call it) onely

onely hath vſe and force heere more then elſewhere,) They are lately tolerated by the authority of the Church of Rome to haue ſome few prayer bookes both in Latine and engliſh, but which of both they do moſt vſe, themſelues do beſt know. And either they are ſo full farced and ſtuffed with hymnes, ſhort verſicles; ſome without concluſion of ſence, and in moſt, the ſentences ſo ſhortly and ſuddainely ſet together, the one leap-

ing ſo cloſe vpon the backe of the other, that hardly can they remember, or ſcarce perceiue what they ſay. Onely they are made to beleeue, that theſe ready, but raw repetitions may ſerue for Gods ſeruice, whereas the vnderſtanding ſhould be as well ſupplyed as the affection, in performance of true Religion.

Heerein is their exceſſe ioyned with defect: Exceſſe of meaſure in heaping many words

words not well weyed: Defect in the conception and knowledge of what they doe deliuer:

Beſides there is an exceeding great Error allowed and taught in putting them not onely to pronounce thoſe prayers ſo peeced, which muſt needes be ouer perfunctorily thus ſpeeded: but ſome (nay many) I may ſay moſt of their prayers are directed to the Saints as interceſſors, whereof ſome were ſuch as in their liue

were ſcarce holy but ſo eſteemed, and yet were in a maner deifi-ed, onely becauſe they adhered to the Pope of Rome Namely (amongſt others) *Thomas Becket* ſometime Arch-Biſhop of Canterbury, rebellious to his Soueraigne, and ſo though euill ſlayne therefore Canonized: Prayers allowed by publique authority printed and practiſed euen in our times. As deſiring God by the blood of this *Becket* to make the poore ſeduced

ced ſuppliant to aſcend where Chriſt aſcended: They making in thoſe common prayer bookes more prayers to the bleſſed Virgin *Mary* then to our Sauiour himſelfe. They calling on her to beſeech God the Father: and to commaund God her ſonne by the right of a Mother: Which with many other moſt groſſ ſuperſtitions, aſwell in their publicke, as in their priuate Deuotions, themſelues cannot deny; or if they ſhould, yet

yet their bookes are extant and their practiſes perſpicuous, Their creeping and their bending and bowing of their Bodies before the Images of ſome but ſuppoſed Saints. The adoring of the Image of the Croſſe and crucifixe, with other, but ſaid to be but hallowed reliques: what diſhonor it hath brought to the Chriſtian Religion, and what danger to themſelues, althogh they will not acknowledge, and their learnedeſt

nedeſt Teachers will ſeeme to defend or to excuſe: yet Intelligent and pious men who are not ſeduced by Ieſuits and Romiſh Prieſts, or ſo vnhappy as to be bred vp in their Schooles of ſuperſtition, may perceiue though they wil not confeſſe; That deuotion without true vnderſtanding, turnes ſoone vnto ſuperſtition: That feruor without Faith, and beliefe without knowledge, makes many men erre groſſely, and offend moſt

moſt where they think they doe beſt: Their bookes of Meditation are in many parts good to ſtirre Deuotion, but in ſome places patched with ſuperſtition. *If this Cockle might be ſeparated from their Corne it would prooue more profitable.*

For the Proteſtants profeſſion & practiſe of Religion, wherof I profeſſe to be one. If moſt Proteſtãts would be as feruent, & as frequent in their Praiers, as many of thẽ are intelligent in that they pray

pray, they ſhould more ſhun ſinne, and ſhame the Romaniſts; who yet ſeeme to ſhun them by being more deuoute in that which they doe leſſe vnderſtand, and are far more frequent in Praier. And if there were more zeale joyned with Conſcience, it would much adorne the profeſſion, & make it moſt excellent as it is in deede, ſo would it be in eſtimation and effect. But no profeſſion can make men perfect: The moſt per-

perfection wee haue consists or is consummated in practise and action. Peace and prosperitie which should helpe, doth yet hinder Devotion. It begets Pride, and that ingenders presumption: Affliction giues instruction, gaines humility, guides the Conscience, and reformes euill liuing: Witnesse, nay, many witnesses heereof, were the persecutions of the Primitiue Church, when vnder the Tyrannies and bloody

bloudy Maſſacres of the Chriſtians, by the Heathen Emperours, Princes, and Magiſtrates: the Chriſtians liues were ſhining lights of ſanctitie; their patient and conſtant ſufferings, cauſes of cõuerſion to many men, who beforeknew not God, nor what Godlineſſe meant: Their ſinceritie and ſingleneſſe of heart ſet vp Trophees for themſelues, and made them Conquerors ouer their cruelleſt and cauſeleſſe Enemies.

And

And I would I could not ſay in mine owne particular, for my poore ſinnefull ſelfe, that when I enioyed the World as I did moſt wiſh, I was euer then worſt. I would I could as well ſay, that ſince Aduerſitie came, I became better: yet if any thing worke in mee, or in others, amendement, it muſt be Affliction, and ſome Aduerſitie. Affliction in minde for ſinne: and a touch of Aduerſitie for the ſame. O therefore that

that ſo I may doe as now I ſay, and that others may doe as I wiſh. My Prayers (I hope by the heauenly aſſiſtancce) ſhall be, That yet in theſe times of Peace and Proſperity, whileſt our Proteſtant Religion (the beſt, becauſe the trueſt) is enioyed and eſtabliſhed, might by Gods permiſſion, and all helping power in theſe ſerene and and Sunſhining dayes before there come more darkeneſſe and danger, caſt off careleſſe-

leſſenes of planting Truth, ſupplanting Errors; practiſing of Piety, preſeruing the publique peace and ſafetie; reforming of things amiſſe in the Church & Common-weale, which cannot be done without more diligence and vigilancie, courage, prouidence, and care; eſpecially by ſetting the chief watchmen in the Church and State more cloſely to their Stations, the one by Doctrine, Diſcipline, and Diligence.

gence: the other by Counſell and Circũſpection to prevent perills, and to procure the peace of this our Sion. And that this may bee performed, I conclude with the enſuing Prayer, that being the ſubiect of this ſmall preceding Treatiſe.

A Prayer for the peace and prosperitie of the Kings Maiestie, his Dominions, and Subiects.

MOst mighty, gracious, and merciful *God* who hast made, dost gouerne and preserue the Heauens, the Earth, and all the Creatures therein cõtained: Be mercifull vnto

vnto vs moſt miſerable and ſinnefull creatures, who were ordained for thy ſeruice, and yet doe nothing more, or ſo much, as commit ſins againſt thy ſupreame Majeſtie: Wee haue from the higheſt to the loweſt, beene polluted with originall ſinnes. Our great, our grieuous, and our outcrying ſinnes call vnto thee for our deſtruction and damnation. But becauſe thy Mercy is aboue all thy other workes,

which

which yet exceede in greatneſſe. Wee proſtrate our ſelues before thy Throne of grace; beſeeching thee for thy Sonnes ſake, and for thine owne goodneſſe ſake to ſaue vs poore ſinners, who deſire to doe thee ſeruice, though hitherto wee haue gone aſtray: and walked in the waies of wickedneſſe: Thou haſt planted thy glorious Goſpell of truth heere amongſt vs, we haue profeſſed, but wee haue not practiſed it as we ſhould, yet

yet becauſe it is the planting of thine own right hand: ſuffer not our ſinnes to pluck vp the ſame: but rather ſupplant our ſinnes and thereby ſtrengthen our ſtates and ſoules: To this end (good and gracious God) looke vpon thy ſeruant our Soueraign whom thou haſt ſet ouer vs: inlighten his royall heart with thy ſauing Graces of knowledg, piety, coũſell, care, prouidence, for preſeruation and aduancement of thy

truth, and of the people that thou hast committed to his charge. Giue him Zeale, fortitude, power, peace and protection against all that are Enemies to true Religion, and to those Realmes thou hast appointed him to rule: Giue him a discerning heart to discouer and shun all dangers, and all that bee dangerous to him and to his Dominions, vnite his heart in loue to his people, and them in loyalty to him. O LORD, pre-

preſerue thy people vnder him in peace: Protect them from forrayne power, and both him and them from home-bred conſpiracies, and all other miſchieuous machinations: Make the Prince, his Magiſtrates and People zealous of thy ſeruice and glory, conſtant and carefull in keeping thy Commandements: courageous for defence of thy Trueth, and their Countrey: Conſcionable and Charitable. That ſo they may bee

ſtill thy faithfull ſeruants and thou their mercifull God: So ſhall thy glorious Goſpell and the light of thy Trueth euer remaine amongſt vs vntill the comming of thy Sonne Chriſt Ieſus: that thou mayeſt raigne ouer vs: and we remaine with thee in eternall Bliſſe.

Amen. Amen.

Good Lord.

A Prayer for our afflicted Brethren, the Proteſtants beyond the Seas:

MOſt gracious and merciful Father, who vſeſt to chaſten thy Children, and to correct whom thou loueſt, Haue mercy on thoſe that ſuffer for mainetenance of thy trueth: Their ſinnes

haue deſerued thy puniſhments, and yet we that haue ſinned as much, if not more, haue not ſuffered ſo much for our ſinnes: Thou haſt ſent thy ſcourge to let them ſee their ſinnes. Thou haſt not gone out with their hoſtes, but haſt ſcattered them. O Lord yet heale and binde vp their bones which thou haſt broken: gather them together, and now thou haſt taught the Princes, that their power is in vaine without thy pro-

protection, and the people that there is no confidence in the arme of flesh, giue thē yet confidence in thy fauour, patience in aduersity, courage to fight for thy Trueth, comfort amidst their calamities: O Lord thou doest permit thy people Israel many times after thy long sufferings, and their great sinnes to bee ouercome by the *Iebusites*, *Amalachites* and *Philistims*, The *Arke* was taken, and they cried out, the glory of

Israel was departed, yet thou didst send helpe, when there was no helpe nor hope in Man: O Lord thou hast executed Iustice and Iudgement, yet leaue not thine to their oppressors, and when thou hast dealt with them according to thy mercy, teach them thy Statutes; that they may know thy Testimonies. It is time (O Lord) for thee to worke, for the persecutors of the Trueth haue destroyed thy Law: The

Kings

Kings of the earth band themſelues, and the Princes are aſſembled together againſt the Lord and his annointed. O yet thou Lord of Hoſtes breake their bandes in ſunder, and caſt away their cordes: And though the waters rage and be troubled, yet let thy ſeruants finde and ſay; the Lord of hoſtes is with them, and the God of *Iacob* is their refuge. And that when thy ſeruants, our perſecuted brethren, haue re-

ceiued comfort and deliuerance; they may reioyce in thy mercies, ſing praiſes vnto thee, and call vnto their neighbors, to behold the wonderfull workes thou haſt done for them, to make it knowen vnto the world. It is thou that makeſt wars to ceaſe: It is thou that haſt broken the bowe, cutteſt the ſpeare, and burneſt the Chatiot in ſunder: So we pray for them and for one another: Beſeeching thee to graunt vs theſe requeſts

requeſts. For thy Sonnes ſake our Sauiour Ieſus Chriſt. *Amen.*

A Prayer to bee vſed on the Sabbath Day.

O Lord God of infinite power and prouidence, who after thy euer to bee admired and praiſed worke of creating this World, didſt ordaine one day of ſeauen to bee kept as a Sabboth; not only to be free from labour

bour and trauell, but to be wholly dedicated and kept holy, for thy seruice in Prayers and praises, to be offered vnto thy Maiestie, as an incense and oblation of thankefull acknowledgement of thy most great might and mercies; in creating this world and ordayning man to gouerne all creatures therein conteyned: in conseruing all these thy Creatures for his vse, and him for thy seruice, in giuing him light of Knowledge and

and vnderſtanding, of thy Word and Commandement: and of the things hee ſhould doe, or leaue vndone. As we receiue theſe thy bleſſings and benefits, ſo ſpecially on this day, which thou haſt ſelected for thy ſeruice. O Lord ſettle vs vnto it, fit vs for it, and grant grace not only vnto vs heere preſent, but to the publicke ſtate, and to particular perſons in other places: not only to reſt from labours on this day, but to

to ſhun ſinne, to communicate with thy ſeruants in thy ſeruice, to read thy Word, to heare it, where it is preached; to come vnto thy Congregations, and where thy word is not preached, to vſe all the good meanes wee may for maintenance and increaſe of knowledge and of conſcience; by praying, reading, meditating and conference. To this end (good Lord) teach vs to caſt away, as all ſeruile workes, ſo ſloth, emill

euill and idle compa-ny-keeping, prophane ſpeeches, with other euill actions and thoughts; that may either draw vs from our Chriſtian duties, offend thy diuine Ma-ieſtie, or giue euill ex-ample vnto others: Make our hearts and Conſciences cleane, our cõferences, words and workes holy, and conuerſation vpright and pure. So begin-ning and continuing in thy ſeruice this day in ſuch ſort as thou requireſt, wee may not

not onely ſanctifie this, but all the reſt of thy Sabbaths, during the remayne of our dayes heere vpon earth: vntill wee come to that Sabbath of Sabbaths, that eternall reſt: reioycing and prayſing of thy Holy and Bleſſed Name in the higheſt Heauens: wherein grant vs the aſſiſtance of thy holy Spirit, and the aide of thy Sonne our Sauiour Chriſt Ieſus. *Amen.*

A Prayer in the time of trouble and affliction.

O LORD our God: great are our ſins, and heauie are our viſitations: yet our chaſtiſments are nothing anſwerable to our corruption, wee haue ſinned much and thou haſt ſuffered vs long, yet though our ſinnes be

be as redde as ſcarlet, thou haſt ſaid and we beleeue that thou wilt make them as white as ſnow. Our ſinnes do feſter through our owne Corruptions, cleanſe them, (O thou the ſoueraigne & ſole phiſitian of our ſoules: Since thou art pleaſed to purge vs with ſome bitter pills that vrge vs to ſweat and groane yet more for worldly matters then for the offence of thy diuine Maieſtie. Make vs therefore firſt ſenſible of our ſinnes and

ſor-

ſorowfull for them: And when thou haſt purged vs, take away thy puniſhments: Cure firſt our ſoules, then make our bodies and eſtates ſound and ſafe: Yet againe and againe bring vs backe to conſider and ſee from whence all our calamities doe come, Deliuer vs (if it bee thy bleſſed will from preſent and enſuing dangers, or elſe graunt vs patience to vndergoe whatſoeuer thy good pleaſure ſhalbe to lay vpon vs: Renew vs and

and then restore vs to thy wonted fauour, not for our merits but for the merites and mercies of thy beloued Sonne, and our blessed Saui-our, *Amen.*

A Prayer when publique Calamities approach or are doubted.

OOr ſinnes (O Lord) haue drawne vpon vs thy heauy diſpleaſure and greater puniſhments then yet we feele or feare, for wee haue multiplied our offences, and yet thou haſt held backe thy pu-

puniſhing hand, wee haue not been allured by thy merits though they be many, nor admoniſhed by thy chaſtiſemẽts ſent to draw vs vnto conformity: But rather thy long ſuffering hath made vs more ſecure, hard hearted and negligent: This hath cauſed thee ſometimes to ſend ſignes of thy fearefull wrath, as ſickeneſſe, vnſeaſonable weather, want of meanes to maintaine many who heretofore haue liued well: Our brethren abroad

abroad professing the same Religion suffer many heauy pressuers and are in much perill, wee at home though we haue long enioyed the liberty of exercising the Religion wee professe, yet our coldnesse and careleſſenes in practising (besides our many other sins) hath hindered the propagation of piety, dishonored thy name, and indangered the truth: O Lord, yet at length, humble vs in the sight and sense of these our sins: Teach

vs

vs to learne, consider and remember, that for such, if not for lesse sinnes, thou didst consume Sodom, draw the deluge ouer the whole earth, and destroy, almost consume at an instant all the Creatures of the World.

Yet neither these examples nor our own chastisements haue preuailed to perswade vs vnto true humiliation, repentance and amendment of life: But now of late when thou hast sent signes

in the ayre, inundations of waters, peſtilence, pouerty, decay of trades: and haſt found amongſt vs a decreaſe of deſire to doe good: a deſire to deceiue, pride of hart, delicious and luxurious liuing, periury, and perfidious dealing, profanation of thy Name, Word and Sacraments: So that there being little hope of better beliefe, or of better liuing when thy ſword of Iuſtice is ready to be drawne, the light of trueth in ſome

danger

danger to be diminiſhed; and wee to receiue ſuch puniſhments as we moſt iuſtly haue deſerued: Yet conſider wee are the workemanſhip ordained for thy ſeruice: And though the Axe ſhould be put vnto the tree, ready to cut of our liues, eſtates and ſauing knowledge, yet correct, but doe not (for thy mercies ſake) confound vs; reforme but do not deſtroy vs: Make vs yet new creatures: O ſpare and deliuer vs from the euill

daies to come: Thou desirest not the death of sinners, but rather Conuersion, Let vs yet liue to honor thee whom we haue dishonored; Though long peace and much plenty hath set vs asleepe, and prouoked vs to much pride and presumption, yet let vs with *Hezechiah*, turning to the wall and weeping, be repriued from that sentence which our sinnes haue sent out against vs: and let vs learne to serue thee and not Sathan:

So

So being preserued by thy mercy wee may yeeld Honour and praise to thy eternall Maiestie.

A Prayer againſt the raigning ſins that a man findes to remaine in himſelfe.

LOrd God, how ſenſeleſſe am I of mine owne ſinnes, that cannot ſee nor feele thoſe I daily and continually commit: Some are ſecret and concealed from my ſelf which I know not or cannot conceiue.

ceiue. And thoſe though leſſe haynous, or at the leaſt, leſſe vnderſtood, yet too heauy for me to beare, Other greater and more grieuous by mee not acknowledged, or not repented: and amongſt many more that I paſſe ouer without any examination of my ſelfe or repentance for them: Thoſe cleaue moſt to the corruptions of mine owne nature, as pride, ſelfe conceit, and other ſinnes whereto I am moſt ſubiect, &c. Theſe

preſſe mee moſt, and others too much; yet pardon mee (O Lord) pardon that is paſt, purge me from them for time to come, cleanſe the corruptions of my nature, cure the Contagion that comes by euill company and the inticements of others, with whoſe fashions, wits, faces or flatteries, wee are ſeduced: And for mine owne inward concupiſcenſe which eaſily ſets it ſelfe on fire: O Lord quench it with the cooling

cooling and comforting giftes of Grace, ſobrietie, temperance and circumſpection. Bee thou (moſt gracious God) that good *Samaritan*, to poure into my wounded ſoule the oyle of thy mercy, that ſo theſe deſtroyers of my ſoule being by thee deſtroyed, I may then ſurely ſay, *O Death* where is thy ſting: *O Hell* where is thy victory, and bleſſe thee, who haſt bleſſed mee with thine abundant mer-

cies : to whom bee praiſes and glorie for euer

Amen.

A Prayer neceſſary to be vſed often.

O LORD God moſt mighty merciſull and iuſt, who haſt created all things of nothing only by thy power and word, who haſt preſerued all that thou haſt made, and doeſt ſaue all thoſe that doe faithfully call and truſt on thee. Wee moſt

moſt miſerable and wretched ſinners doe confeſſe vnto thee againſt our ſelues to our owne ſhame and to thy glory, that wee were borne and conceiued in ſinne, that wee haue liued and continued in ſinne: that our whole liues haue beene nothing elſe but a heaping vp of ſinne and iniquity againſt thy Holy and Heauenly Maieſtie: That there is no ſinne in his owne nature ſo heynous, or to thee ſo diſpleaſing but either

we

wee haue committed or elſe wee haue a proneneſſe to commit the ſame. The ſinnes of our youth; of our riper age and of our later, euen of theſe laſt times haue flowed one vpon another, and haue polluted our ſoules, defiled our bodies, and diſpleaſed thy Maieſtie, ſo that there is nothing due vnto vs, if thou ſhouldſt deale with vs according to our deſerts, but death and deſtruction in this life, Hell and perdition in the

the life to come. Whither then ſhould we flie for ſuccour and reliefe: If we goe vnto Man, his breath is in his noſtrils: that periſhing he periſheth: If wee goe vnto Angels, or to any power in Heauen, they haue no power but what they receiue from thee; We come therefore vnto thee, whoſe mercy is aboue all thy workes, beſeeching thee in the multitude of thy mercies to haue compaſſion on vs. And in that loue (which

(which thou ſhewedſt vnto Mankind, in ſending thy Son to ſuffer for vs, and to ſaue vs ſinners, that thou wouldſt by his blood, death and ſuffering, waſh away our ſinnes: And ſince thou haſt ſent him to Redeeme vs, ſuffer vs not to be deſtroyed: O Lord GOD, graunt vs penitence and true repentance for our ſins paſt, watchfulneſſe ouer all our wayes for time to come, Care to keepe thy Commandements, ſtrength to

wi h

withstand the temptations of Satan. Humility of heart, patience in the times of tryall and aduersitie: Constancy in calling vpon thee: Feruency in praier, Faith in thy promises, Assurance of thy loue: Assistance in Temptations, Deliuerance from dangers of soule and body, The right and Sanctified vse of thy creatures: Charitie towards our neighbors: and contentednes with our estates, To this end (gracious God)

take

take from vs all thoſe things that take vs from thee, and giue vs thoſe graces that may make vs to loue thee, and declare vs to be intirely beloued of thee. Take from vs hardneſſe of heart, dulneſſe and ſlownes, in comming to thy ſeruice; Neglect of thoſe Holy duties thou requireſt vs to doe: Contempt of thy Commaundements, Miſbeliefe, Vnbeliefe, Deſpaire and doubting of thy mercy: Diſtruſt of thy prouidence,

dence, Giue vs, aboue all things, Faith, ſtedfaſtly to beleeue in thee, feruour in thy ſeruice: faithfulneſſe in maintenance of thy trueth: courage to lay downe our liues for the continuance of thy glorious Goſpell: thankefulneſſe for all thy vnſpeakable mercies: a loue of thoſe that ſerue thee in ſincerity of heart, Liberalitie (according to our abilities) to thoſe that are in diſtreſſe and danger for doing that they ought to do.

And

And when thou haſt fitted vs for thy ſeruice, and furniſhed our hearts with thy good graces, then ſend vs the ioy of thy Holy Spirit, a deteſtation of our former euill courſes, delight in keeping thy Lawes, a deſire to bee diſſolued in thy good appointed time, a meditation of our fraile liues, and a preparation for our vncertaine deaths: And now (O bleſſed Lord) wee pray not for our ſelues alone here preſent, but for thy deſpiſed

ſed, diſperſed and diſtreſſed flocke throgh the face of the earth: It is a little flocke. O Lord increaſe it: It is diſperſed, O Lord gather thē together into thy fold: It is deſpiſed & diſtreſſed. Lord ſuccour defend & ſupport them: Let not the wild Boares deſtroy thy Vineyard; nor the fat Bulles of Baſan inuirō and ouerwhelme thy choſen ones, & thoſe that loue thy trueth: Thou haſt heretofore hedged thy Syon, Thou haſt mightily and

and miraculouſly defended thy choſen Iſrael: Thy hand is not ſhortned thy power is ſtill the ſame: Let not therefore thoſe that loue not thy trueth, or them that loue it, ſay; where is now their God. Be mercifull to our ſoueraign, & to all the Royall Progeny: Gouerne the Gouernours of this Land, Giue them true wiſdome, ſincere, vncorrupt, and couragious hearts: Innoble the true Nobility, with Loyaltie to their Prince

Prince and State, the leading of a good life, and the longing for a better. Inſpire the Clergie, with care and diligence to diſcharge their duties in their ſeuerall places: Make the Commons of this Kingdome more iuſt, more holy, more conſcionable in their courſes, more carefull of the common ſafety and proſperity of the publike State: touch vs all with a zeale of thy ſeruice and truth, an inward reuerence of thy

thy moſt holy Maieſtie, a remorſe of our former irreligious life That ſo when wee ſhall part from this place, wee may part from our ſinnes, but not from ſorrow for hauing committed them; but may leaue them and leade a better life, till wee bee brought from death to that life where ſorrow and ſin raigneth not, where death hath no dominion, and where complaints & controuerſies are not known, but haue their ende.

ende. This life, good Lord, graunt vs to leade in thy feare, and in the ende, to inioy that life, where ioyes doe last for euer, by the mercies of thee our Lord and onely Sàui-our, *A-men.*

A

A Prayer against Pride anger and Enuy.

O LORD God who seest and searchest the secrets of all mens hearts; Thou that knowest how subiect I am to Pride, Anger and Enuie: My heart (good Lord) is puffed vp with pride, it swels with selfe conceipt,

vaine glory and oſtentation: I take too much pride of thoſe parts of my Bodie, as beautie, ſtrength and ſtature, and make my ſelfe beleeue they are much more faire and faſhionable then indeede they are. So am I efflated and blowne vp like a bladder with conceit of mine owne knowledg, wit, vnderſtanding and skill, making them greater and more goodly vnto my ſelfe then they are or can bee; Theſe foule faults (gracious God) ſome-

ſometimes I finde in my ſelfe, but nothing ſo often as I commit them: And though now I confeſſe it, yet I haue no power of my ſelfe to forſake this ſinne, by which our firſt Parents fell out of Paradiſe, and we his ſinnefull Progeny follow the ſame ſteppes, and are ready thereby to runne headlong vnto Hell. O yet (moſt merciful father) cleanſe me from this corruption, cure me and I ſhal be cleane, graunt me a lowly, penitent and

humble heart: Teach me to thinke worſe of my ſelfe for my ſins then of other men whoſe faults I know not; that I may not thinke ſo well of my ſelfe to contemne others: O teach me to learne meekeneſſe of thee my Sauiour, who in thy humanitie haſt ledde vs to the way of humblenes and meekneſſe both of thy precepts and practiſe: Thou haſt ſaid, learne of me for I am meeke; O ſweet Sauiour, what precept could bee

ſweeter

ſweeter, better or what Example could bee more Holy and perfect, If *Lucifer* an Angel of Heauen could not bee ſafe but was caſt downe frõ thence through pride and arrogancy: How ſhould I bee ſafe whileſt I commit this ſinne ſo much, and ſo often heere on earth: Purge me therefore O God from Pride, and leade me by thy Heauenly hand vnto Humility, and lowlines of heart: Lord God how much am I ouerwhelmed

with wrath and anger, how ſuddainly incenſed, vpon how ſmall and ſlender occaſions am I moued by wrath to vſe reproach, and to ſeeke reuenge, to forſake Charity, to ſeeke others harme, and to aduenture mine owne ruine; ſo that my minde cannot be peaceable and quiet: Sodainely by anger, reaſon is diſturbed, loue and good will forſaken, Faith broken, and fury drawing mee almoſt to madneſſe, by which I breake the bounds

bounds of Chriſtian Charitie, I beſeech thee (good Lord) (who ſeeſt how much I am ſubiect to this ſinne) make me more patient and peaceable, ſuppreſſe this paſſion of anger in me, that I may paſſe by ſmall offences and may not bee ſodainely prouoked vnto impatience: O Lord infuſe into me moderation and modeſtie, temperance and ſobriety, by which, and eſpecially by the aſſiſtance of thy holy Spirit, I may bee able

to master anger and passion, the furies of my minde, and the enemies of my Soule, And if anger at any time seize on mee, graunt that it may be setled on the zeale of thy truth, and the seruice of thee my God, for the suppressing of superstition, and the seeking to vindicate thine honour against such as seeke to dishonour thee by Atheisme, profanenesse and impiety, yet so as I sin not by rashnesse or reuiling, but by making

a

a difference betwixt the perſons and their peruerſenes, reſeruing Charitie to the one, and labouring reformation of the other: take from me O Lord God, enuy and malice, ſuffer me not to fret at the proſperity of any, no not of the wicked and impious perſons whoſe bounds are ſet, beyond which they ſhall not bee able to goe, much leſſe let me enuy them who walke in vpright waies. But if through offence or iniuries I haue been at

any time prouoked to proceede againſt them yet let mee not continue with them in contention throgh diſlike or diſguſt to wiſh them euill: But teach me by ſingleneſſe and ſincerity of heart to ſhunne the malicing of any man; that ſo ſhewing mercy and meekeneſſe I may receiue mercy from thee that art the Lord of mercy: to whom bee giuen Honour and glory now and for euer *Amen.*

A Prayer of Thankeſgiuing after deliuery from Sickeneſſe and Danger of Diſeaſe.

THou O Lord moſt mighty and mercifull haſt ſent ſickeneſſe as a ſcourge for ſinne, as a tryall of our Faith, and teſtimony of thy fauour, when it pleaſeth thee to reſtore health.

health. Thou haſt viſited me and brought me neere the gates of Death, yet haſt thou deliuered mee from danger, to the end I might publiſh thy praiſe and lead a more godly life, Feare came vpon mee on euery ſide, my fleſh & Spirit did faint, but thy holy hand did ſuſtaine mee and helpe mee vp: What praiſes (moſt gracious God) ſhall I render vnto thee for thy protection and preſeruation: But that I doe as I am able.

And

And, O Lord, inable me more to laude thee, more to call vpon thy name, and to ſhew thy workes vnto the people, to ſing vnto thee prayſes for this thy mercy in deliuering me from the danger of Death; And now that thou haſt reſtored mee to health, O Lord, reſtore mee to thy fauour: And as thou haſt giuen ſtrēgth vnto my body: ſo bleſſed God, ſtrengthen my Soule againſt Sinne and Satan, that I may liue to giue thee Glory,

Perrott, Sir J.

Glory; and during this fading life, I may bee made faithfull in keeping thy Commandements, ſeruing thee in ſinceritie of ſoule: and ſeeking thy glory both now, and at all times,

Amen.

A

A Prayer for the mainetenance of Peace.

O LORD God moſt mighty and gracious: Our ſinnes are great and grieuous, our pride, malice and ambition, begets contentions, whence growes Warres and Deſolation: Blood-ſhedding and deſtruction: thou

that

Perrott, Sir J.

that art the Lord of Hoſtes, ſeeſt it is in the hands of Princes to make warres, but it is in thy power only to end them, and to ſaue thy people: Great are the gatherings and forces already of armed men, ready to deſtroy one another, and great is like to be the ſlaughter, Except thou moſt mercifull God, be pleaſed to pacifie the minds of the Princes, and of the People, and to ſaue them who otherwiſe will fall to ſlaughter.

Take

Take yet (moſt gracious God) thine owne Cauſe into thine own hand, help thy people that profeſſe thy truth, leſt they periſh: Preſerue them from perills: Saue, good Lord, ſuch as ſerue thee in truth, and call vpon thee in ſincerity of heart: Let not the Mightie ouerwhelme thy choſen Children, but either let the Oppreſſors feele thy power, or make them to incline their heartes vnto peace, and ſo ſaue the effuſion

effuſion of bloud, and temper the hearts of Chriſtian Princes that they may come to the Knowledge of the truth, that Mercy and Truth may meet together, that righteouſneſſe and peace may kiſſe each other. So bee it, good Lord.

FINIS.

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